

Qasida Burdah

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FOREWORD

We begin by praising Allah and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad. Rasuluallah Sallallhu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creation, Sayyidina Muhammadur Rasuluallah Sallallhu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the Day of reckoning.

"Rasuluallah Sallallhu Alayhi Wasallam has said in a Hadith: "None of you has (perfect) Iman until I am more beloved to him than his parents and his children" and in another Hadith: "

"than all mankind."

Love for Rasuluallah Sallallhu Alayhi Wasallam is the perfection of our Iman. This love can only be achieved if we know and understand of the perfections and exalted status of Sayidina Rasuluallah Sallallhu Alayhi Wasallam in the sight of Allah Ta'alaa. This translation and commentary of the Qasida Burdah, highlights the lofty status and perfections of Sayidina Rasuluallah Sallallhu Alayhi Wasallam.

The infinite value and greatness of the Qasida Burdah in creating an attachment with Rasuluallah Sallallhu Alayhi Wasallam may best be described in the words of Hazrat Maulana Muhammad Ilyaaq Rahmatullah Alayhi in his parting advice to Hazratjee Maulana Yusuf Rahmatullah Alayh at the time of his death

"Ulema should read the Qasida Burdah and the Shiyamul-Habeeb with respect and honour, otherwise without respect and longing, it will be of no use. From reading..... the Qasida Burdah attachment (with Rasuluallah Sallallhu Alayhi Wasallam) is established."

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors, which are certainly unintentional

Amy Allah Ta'alaa accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. Mat Allah make this a means granting us true love for His Beloved Rasul Sallallhu Alayhi Wasallam and his Sunnat, and bless with His Divine Love and Nearness.

Ameen.

KANAQAH-E-SHEIKH ZAKARIYYA

Jamaadul-Oola 1415\October 1995

Lenasia

South Africa

(The poem of the scarf)

The reason for writing this poem

The writer HAZRAT IMAAM SAALIH SHARA-FUD-DEEN ABU ABDULIAH MUHAMMAD BIN HASAN AL-BUSAIRI R.A had become paralysed. His doctors and physicians gave up all hope of his recovery. Eventually in this state of complete helplessness and despair he composed this poem expressing the grandeur and excellence of Sayyidina Rasulullah Sallallhu Alayhi Wasallam. Using this as his sole means of asking Allah Ta'alaa to cure him from his illness. He isolated himself in a quiet place one Thursday night and with complete devotion, concentration and sincerity/ began reciting this poem. While reciting it sleep overcame him. He had a vision of Sayyidina Rasulullah Sallallhu Alayhi Wasallam. He told Sayyidina Rasulullah Sallallhu Alayhi Wasallam of his illness whereupon Sayyidina Rasulullah Sallallhu Alayhi Wasallam passed his blessed hand over Imam Busairi's body. Through the barakat and blessing of Sayyidina, Rasulullah Sallallhu Alayhi Wasallam Allah Ta'alaa granted him complete cure from his paralysis. When he awoke he found a scarf or shawl on his body which he had seen Sayyidina Rasulullah Sallallhu Alayhi Wasallam place on his paralysed limbs. This resulted in the poem being named "Qasidah Burdah" (The Poem of the Scarf).

In the morning when due to some necessity. he went to the bazaar, a pious dervish greeted him with salaam and requested him to recite the qasidah which he had composed in praise of Sayyidina Rasulullah Sallallahu Alayhi Wasallam The poet said that I have composed many poems in praise of Rasulullah Sallallahu Alayhi Wasallam, which one do you wish to hear? The dervish replied: 'The one which begins with, A-min Tazak-kurin (i.e. Qasidah Burdah)". Upon this request the poet became wonder struck and said, "I take an oath that no one knows about this poem. Tell me the truth, from whom did you hear about it?" The dervish replied, "I take an oath by Allah that I heard it from you last night when in a dream you had recited it to Sayyidina Rasulullah Sallallahu Alayhi Wasallam, whereupon Sayyidina Rasulullah Sallallahu Alayhi Wasallam became attentive towards you and because of its blessings Allah Ta'alaa granted you complete cure from your ailment".

When the poet gave this poem to the dervish his secret became known to all the people and its barakat and blessings too became general for all.

When this poem reached Baha-ud-deen the governor of the country named Tahir, he so highly regarded and respected it that he would stand while listening to it.

It is also narrated that Sa'adud-deen Farouqi, who was a viceroy of Baha-ud-deen, had became blind. In a dream he saw a pious person who told him to take the Qasidah Burdah from Baha-ud-deen and place it on his eyes. In the morning he told Baha-ud-deen about this dream. The Qasidah Burdah was brought and with full sincerity and conviction Sa'adud-deen placed it on his eyes. Through its barakat Allah Ta'alaa granted him complete cure and restored his eyesight.

The virtues and specialities of Qasidah Burdah

The virtues of Qasidah Burdah are innumerable.

Some of its virtues (and specialities as appear in famous kitabs) are mentioned here:

1. For blessings in life (long life) recite 1001 times.
2. For the removal of difficulties recite 71 times.
3. To remove drought recite 300 times.
4. For wealth and riches recite 700 times.
5. To have male children recite 116 times.
6. To make easy all difficult tasks. recite 771 times.
7. Whoever recites it daily or has someone else recite it, and thereafter makes damm (blow) on him, will be safeguarded from all hardships.
8. Whoever recites it once daily and makes damm (blow) on his children, they will be blessed with long life.
9. Whoever recites it 17 times on a Thursday evening for 7 weeks will become pious and wealthy.
10. Whoever recites it in his bedroom for any work or special purpose, that purpose will be shown to him in a dream.
11. Whoever recites it 41 times in an old cemetery for 40 days, his enemies will be destroyed.
12. whoever reads it once daily on rosewater for 7 days and gives it to someone to drink, that persons memory will increase tremendously.
13. Whoever is afflicted with a great calamity or hardship, should keep 3 fasts and daily recite it 21 times.
14. Whoever writes it with musk and saffron and hangs it around his neck, will be safeguarded from seventy afflictions and difficulties.
15. The house in which it is read 3 times daily, will be protected from most difficulties.
16. If a person has important work, he should recite it 26 times on the night of Jumah (Thursday evening) and give 26 things in charity.
17. The house in which this qasidah is kept, will be safe-guarded from thieves, etc.
18. Whoever recites it 7000 times in his lifetime, will live up to the age of one hundred years.
19. whoever reads it over rose water and sprinkles it over his clothes, will become respected and loved by the creation of Allah Ta'alaa.
20. On a journey if recited once daily, one will be protected from all hardships of travel.
21. Whoever Is in debt should recite it 1000 times.
22. If someone reads it 41 times, or has someone else read it for him on the night of Jumuah, for a certain aim or purpose, will have his aim or purpose fulfilled.
23. The house in which this qasidah is read regularly will be saved from seven things:
 - i. From the evil of Jinn.
 - ii. From plague and epidemics.
 - iii. From smallpox.
 - iv. From diseases of the eyes.

- v. From misfortune.
- vi. From insanity.
- vii. From sudden death.

20. The house in which this qasidah is read daily, its inhabitants will also be bestowed with seven benefits:

- i. Long life.
- ii. Abundance in sustenance.
- iii. Good health.
- iv. Help (from Allah).
- v. One will see the NUR (splendour) of Sayyidina Rasulullah Sallallahu Alayhi Wasallam.
- vi. Wealth.
- vii. Happiness and contentment.

20. Whoever wishes to know whether he will derive benefit or harm from a journey, should read the qasidah 3 times, and before reading it, he should recite durood Shareef 1000 times. He will thereafter be informed in a dream by Rasulullah Sallallahu Alayhi Wasallam whether it would be beneficial or harmful to travel.

21. Whoever wishes to know the condition of a traveller, should recite the Qasidah 3 times together with durood Shareef on a Thursday night.

22. To remove the evil effect of jinn, read once daily for 40 days and make damm (blow) on the affected person.

23. If a child is born, then read it 9 times on sea water and bathe the child with it. The child will be saved from all types of calamities.

24. For labour pains (child birth), read 3 times and blow on rose water. Mix the rose water with ordinary water and drink it. Place a little on the loins as well and ease will be experienced immediately.

25. Whoever reads it once after embarking on a ship and passes through a severe storm, will be safeguarded. whoever is imprisoned, should recite it continuously and he will be freed.

26. If land is infertile, read and make damm (blow) on the seeds, thereafter plant them, abundant crops will grow.

27. If farmlands are infested or plagued with locusts, then read it 7 times on sand and sprinkle it through the lands. wherever the sand falls, that land will not be infested again.

In conclusion we find that for whatever purpose "Qasidah Burdah" is read, In-Shaa-Allah that purpose will be fulfilled, with the precondition that ones earnings and food is halaal. One also becomes constant in eating, sleeping, and talking less. May Allah Ta'alaa through His infinite grace and mercy accept this humble effort, grant us death with Iman, bestow us, our Ma'shaykh, and our families, eternal love for Sayyidina Rasulullah Sallallahu Alayhi Wasallam through the blessings of this qasidah. Ameen.

Chapter One

Concerning the love of Sayyidina Rasulullah Sallallahu Alayhi Wasallam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَوْلَايَ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

In this chapter Allamah Busairi R.A. speaks of his love for Rasulullah Sallallahu Alayhi Wasallam. He tries to conceal this love and who his beloved is . For this reason he has not mentioned the name of Rasulullah Sallallahu Alayhi Wasallam, directly in the whole chapter. By mentioning places and things close to Madinah, he alludes to Rasulullah Sallallahu Alayhi Wasallam. Due to this excessive love and devotion for Rasulullah Sallallahu Alayhi Wasallam, he has become completely restless, thus exposing this love to everyone.

1. Is it because of your remembrance of the neighbours of Dhi-salam.
2. That tears mixed with blood are flowing (from your eyes).
3. Or is it because of the breeze blowing from Kaazimah.
4. Or it is the lightning struck in the darkness of the night Idam
5. What has happened to your eyes, (the more) you tell them to stop, the more they continue flowing.
6. What is the matter with your heart, (the more) you tell it to come to its senses, (the more it is distracted).
7. Does the lover think that his love can be concealed.
8. While his eyes are shedding tears and his heart is glowing.
9. Had it not been for the love, you would not have shed tears at the ruins (of your beloved).
10. Nor would you become restless at the remembrance of the cypress (tree) the high mountain.
11. How do you deny love after the testimony.
12. Borne against you by (such) reliable witnesses as your yours and your illness.
13. Love has ingrained two lines of fear, and withered your face.
14. On your cheeks like yellow rose and the reddish tree.
15. Yes! Thoughts of the beloved came to me at night and kept me awake.
16. And love transforms pleasure into pain.

17. you who reproach me, regarding my love, excuse me.
18. From me to you if you do justice, you would not reproach me.
19. My state (of love) has been expressed to you, (now) my secret is no longer concealed.
20. From those who malign (me), nor is there (something to) check my agony.
21. You have sincerely advised me , I did not heed it.
22. For verily a lover is deaf to those who advise him.
23. I regarded with suspicion the advice of the elders in reproaching me.
24. (Wisdom) in the advice of the elders is above suspicion.

Chapter Two

Concerning restraining lust and carnal desires.

In this chapter Allamah Busairi R.A. mentions two reasons for restraining of lust and carnal desires.

Firstly: A person falls in love due to lust and carnal desires. After mentioning love in the first chapter he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah Ta'aala.

Secondly: Restraining lust and carnal desires is essential for gaining love for Rasulullah Sallallahu Alayhi Wasallam. The love which has for Rasulullah Sallallahu Alayhi Wasallam, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

1. Verily my soul which is laden evil did not heed the advice.
2. Due to its ignorance, from the warning by grey hair and old age.
3. And I have not prepared, for good deeds, a feast,
4. For a guest (that) has lodged on (my) head nor did I honour (him).
5. Had I known that I would not be able to honour him (it).
6. I would have concealed my secret, which is exposed, by dyeing.
7. Who is there that can restrain my wayward-self from its waywardness.
8. Just as unmanageable horses are restrained by resins.
9. Do not try, through sinning, to subdue sensual desires.
10. For verily food, only increases sensual desires.
11. Your self (desires) is like when breastfed.
12. Loves suckling but when you wean it, will stop.

13. Then stop its inclinations and beware that it does not overpower you.
14. Verily lust whenever it overpowers (it will) kill or maim (your character).
15. And guard it while it is grazing in (the field of) actions
16. If it enjoys pasture, do not let it roam (graze) freely.
17. How often has pleasure been considered good, whereas it turned out to be deadly.
18. Because he does not know that there is poison in the fat.
19. And fear the evil of (both) hunger and satiation.
20. For most times hungers (poverty) is more evil than overeating.
21. And shed tears from those eyes which have become full.
22. Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things.
23. And oppose (your) self (nafs) and shaytaan and disobey them both.
24. And if both of them give you sincere advice regard it as lies.
25. And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person).
26. For you know well the deception of (such) an enemy or a wise (person).
27. I seek forgiveness from Allah from such sayings (preachings) which I do practice upon.
28. For verily I have attributed (claimed), through this, offspring from a barren woman.
29. I command you to do good but I do not command myself to do the same.
30. And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!" (on deen).
31. And I made no provisions before death of voluntary (nafl) worship.
32. And I did not perform salaat nor did I fast except what was obligatory.

Chapter three

Concerning the praises of Rasulullah Sallallahu Alayhi Wasallam

After CLAMING HIS, love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of Rasulullah Sallallahu Alayhi Wasallam. He openly declares his love and shows the great qualities and perfect character of Rasulullah Sallallahu Alayhi Wasallam.

While showing his love he also shows the unrestricted and unlimited love which Allah Ta'aala has for Rasulullah Sallallahu Alayhi Wasallam. When Allah Ta'aala has praised the beloved Nabi Sallallahu Alayhi Wasallam, then why should he and all of us also not try to excel in our praises and love for Rasulullah Sallallahu Alayhi Wasallam.

1. I transgressed the sunnat of him (Nabi, Sallallahu Alayhi Wasallam) who passed the night (in ibaadat).
2. Until his feet complained of injury due to being swollen.
3. And he tied and folded, on account of hunger, around his stomach.
4. A stone beneath which is his delicate skin.
5. And high mountains of gold (tried to) tempt him.
6. Towards it, but he was (completely) disinclined due to his high courage.
7. His piety increased inspite of his need.
8. For verily need never prevails (overpowers) the infallible.
9. How can the necessities of such a noble personality incline him towards this world.
10. For had it not been for him this world would not have come out of non existence.

[verses 11- 18 are well known- always being recited, sometimes in jum'ah, also audio in naats,]

11. Muhammad (Sallallahu Alayhi Wasallam) is the leader of both worlds and both creations (man and jinn).
12. And of both groups, Arabs and non Arabs.
13. Our Nabi, the one who commands (good), forbids (evil). There is none (parallel to him).
14. More truthful than him in saying "No" or "Yes".
15. He is (Allah's) most beloved, whose intercession is hoped for.
16. For every fear (and distress) that is going to come (on the day) of agony (and fears).
17. He called (people) towards Allah, so those who cling to him.
18. Clinging to a rope which will never snap.
19. He transcends the Ambiya, physically and in (noble) character.
20. And (the other Ambiya) cannot come near his in knowledge and noble nature kindness.
21. They all obtained from Rasulullah (Sallallahu Alayhi Wasallam)
22. (Like a) handful (of water) from the ocean or (a few) sips from continuous rains.
23. And they all stopped before him at their (assigned) limits.
24. (Either) of a point of knowledge or to gain one wisdom from (his) wisdom.
25. For he is the one with whom, ended all outward and inward perfection.
26. And then the creator of all creation chose his as (His) most beloved.
27. He has no equal in his magnificence.

28. The jewel of (excellence) in him is indivisible.
29. Discard what the christians claim about their Nabi
30. Then decide and say what you wish in praise of him (Rasulullah Sallallahu Alayhi Wasallam).
31. And attribute towards his personality whatever you wish of excellence.
32. And attribute to his dignified status as mush greatness as you wish.
33. For verily excellence of the Messenger of Allah has no (limits)
34. Bounds, that a speaker might (be able to) express with his mouth.
35. If his miracles were proportionate (according) to his rank, in greatness,
36. Then his name would have, when called out brought decaying bones back to life.
37. He did not try to (test) us with that which would confound our minds.
38. Out of keen interest (kindness) for us, neither were we suspicious 9about the truthfulness of his mission) nor were we confounded (by his doctrines).
39. His perfect inner nature made people helpless from comprehending, so it was not understood.
40. Those near and far, except according to their (helpless) imperfect understanding.
41. Like how the sun is seen by the eyes from far.
42. Verily small, yet hurts (dazzles) the eye (when you stare at it).
43. And can the reality of him be comprehended in this world.
44. A sleeping nation whose description of him are (like interpretations of) a dream.
45. So the extreme depth of (our) knowledge concerning him, is that he is a man.
46. And verily he is the best of all the creation of Allah.
47. Every miracle which all the Nabi's showed.
48. Verily they have been derived from his NUR.
49. For verily he is the sun of virtue (and) they (Ambyaa) are its stars.
50. Which show their lights to people only in the dark.
51. Until when the sun rose his light spread.
52. Universally and gave life to all the nations.
53. How noble are the physical qualities of Nabi Sallallahu Alayhi Wasallam, adorned with good character.
54. (Who) was vested with beauty and disguised by pleasant temperament.

55. (He) is like a blooming flower in its freshness and the full moon in splendour.
56. And the ocean in generosity and time its fearless courage.
57. Even when alone, it appears sue to his grandeur.
58. As though (he is) in the midst of a large army and its retinue.
59. It is like pearls well preserved in oysters.
60. From the two mines, of his speech and his smiles.
61. No perfume equals the dust (earth) which is touching his (Rasulullah Sallallahu Alayhi Wasallam's mubarak) body.
62. Glad tidings be to the person who smells it (the dust) and kisses it.

Chapter Four

Concerning the birth of Rasulullah Sallallahu Alayhi Wasallam

Allamah Busairi R.A. in this chapter specks of the birth of Rasulullah Sallallahu Alayhi Wasallam. In the previous chapter his praises were mentioned. The blessed day on which Rasulullah Sallallahu Alayhi Wasallam, was born is a praise worthy event. The birth of Rasulullah Sallallahu Alayhi Wasallam, illuminated the entire universe. Some miracles and incidents which took place at the time of birth are mentioned in this chapter. These were signs of the greatness of Rasulullah Sallallahu Alayhi Wasallam. Rasulullah Sallallahu Alayhi Wasallam came to remove all difficulties and calamities from the world.

1. His birth distinctly showed his pure origin.
2. the excellence! Of his beginning and his end.
3. On that day the Persians discovered that they (were going face misfortune)
4. Were warned with the approach of misfortune and punishment.
5. And the walls of the palace of Kisra trembled and crumbled.
6. Like how the army of Kisra was scattered never to be untied again.
7. And the fire (of the Persians) took a cool breath (subsided and died out), out of regret.
8. While the rivers (of Persia) had sleepless eyes (dries up) from excessive sorrow.
9. Saawah (village in Persia) became grief stricken with the drying up of its lake.
10. And the (thirsty) water bearer returned in anger with disappointment.
11. It is as though fire became wet like water.
12. Due to grief, while water was (affected by) the blazing fire.
13. And the jinn was shouting (at the appearance of Rasulullah Sallallahu Alayhi Wasallam) and the NUR was glistening.
14. And the truth (nubuwaat) appeared with these anwaar, and with their voices.

15. (The kaafir) became blind and deaf, to the announcements of glad tidings.
16. Nor did they hear and the lighting of warning was nor seen by them.
17. After their fortune tellers had informed the people.
18. That their false religions would not stand.
19. And even after they witnessed shooting stars on the horizon.
20. Falling, just as (their) idols were (falling) on earth.
21. So much so that they kept running from the path of wahi
22. The devils (shaytaan), one after the other.
23. As though in running away the shaytaan were the army of Abrahaah.
24. Or like that army (put to flight) upon whom (Rasulullah Sallallahu Alayhi Wasallam) threw pebbles.
25. Which he threw after their making tasbih in his (mubarak hands).
26. Like how (Hadhrat Yunus Alayis Salaam) when he made tasbih (of Allah) was thrown out from the stomach of the swallowing (fish).

Chapter five

Concerning the blessedness of the invitation (calling towards Islam) of Rasulullah Sallallahu Alayhi Wasallam

1. The trees answered his call, prostrating.
2. Walking towards him on shins (truck) without feet.
3. It is though writing lines that were written.
4. With their branches, calligraphically writing of his perfection.
5. Like the cloud following him wherever he went.
6. Sheltering him from the intense heat, (as that) of an oven in the blazing summer.
7. I take an oath (of truth) by the moon that was split, it bears.
8. A connection with his heart (which shows) the truth of my oath.
9. What excellence qualities and noble deeds the cave contained (in it).
10. While every eye (of the disbelievers) was blind him.
11. The truth (sidq) and the true(siddique) in the cave were not seen (by the disbelievers).
12. And they were satiny "There is no one in the cave".

13. They thought a wild dove and a spider would not
14. Lay an egg, or spin a web for the best of creation.
15. The protection of Allah (made him) dispensed with double.
16. From armours and high forts.
17. Whenever time caused me any distress and I took refuge in him.
18. I receive shelter from him which was not misused.
19. I did not ask for the wealth of the two worlds from his hand.
20. But I received a great gift the best hand that was ever kissed.
21. Do not deny that his dreams are revelations (wahi), for verily his
22. Heart does not sleep , when eyes sleep.
23. And this was at (the period of) puberty of his prophethood.
24. At that time dreams cannot be denied.
25. Great are the blessings of Allah that wahi is nor earned.
26. Nor was any Nabi accused (of lying when) giving knowledge of the unseen.
27. His miracles are (completely) clear, not hidden from anyone.
28. Without it justice cannot be established amongst people.
29. How often has his hand granted freedom (cure) from disease by (his) touch.
30. And set free the insane from the chains (fetters) of insanity.
31. He revived the starving year (of famine) through his dua.
32. Until it resembled a white spot on black times.
33. By means of a cloud which rained so abundantly, you would think large rivers
34. Gushing forth from the sea or like the torrential flood of Arim.

Chapter Six
concerning the Glory of the Quraan
(Rasulullah Sallallahu Alayhi Wassallam)

In this chapters Allamah Busairi (R.A.)describes the miracle of the Holy Qur'an. Every miracle of all the other prophets was only temporary and was only witnessed by those who were present at that time. The Holy Qur'an is that ever lasting miracle which is witnessed by all people for all time to come. Allamah Busairi encourages people to recite the Holy Qur'an and act upon its commands.

1. Allow me to describe the miracles of him (Rasulullah Sallallahu Alayhi Wassallam) exposed (performed).
2. Like the lighting of fires on the hillside at night for guests.
3. The beauty of a pearl is further enhanced in a necklace.
4. But its value does not diminish (in the least when not strung on a necklace).
5. So why should the ambitions of those who praise not increase towards
6. That which (him (Rasulullah Sallallahu Alayhi Wassallam) has of noble character and good habits.
7. Verses of truth from the Most Merciful (Allah Ta'aala) newly heard.
8. (As well as being) eternal which is quality (of Allah) Who is described with eternity.

9. It is not connected with any period of time, while it informs us.
10. About the hereafter as well as of Ad and Iram.
11. Which remains with us forever, therefore it is superior to every miracle.
12. Of the other Nabi's (for) when (their miracles) came but did not remain.
13. Absolutely clear (as evidence) so it did not leave (room for any) doubts.
14. By the enemies nor so they require any judge.
15. No one opposed it ever except for the vehement enemy.
16. (Due to) the enmity of the enemy towards it, (but that he) refrained from it seeking a truce.
17. Its eloquence refuted the accusations of its objectors.
18. Just as a respectable man keeps off the hand of a transgressor from his harem.
19. Its meaning is like the waves of the ocean in helping (one another)
20. And the (Qur'an) transcends the jewels of the sea in beauty and value.
21. Its wonders cannot be counted nor comprehended.
22. Nor would you (be) satiated by its constant repetition (recitation).
23. It cools the eye of its reciter, so I said to him
24. You have succeeded with the hope of Allah, therefore hold steadfast onto it.
25. If you recite it due to fear of the heat of blazing fire.

26. Then you have doused the blazing fire with its cool water.
27. It is the Houze-e-Kauthar with which faces are illuminated.
28. Of the sinners even though they came to it (with faces) black as coal.
29. It is like the straight bridge like the scales in equilibrium.
30. Justice, without which, amongst man cannot be established.
31. Do not be astonished if the jealous person rejects it.
32. (Feigning) ignorance while they are shrewd.
33. Verily the eye rejects the ray of the sun due to dust.
34. The mouth rejects the (sweet) taste of water due to sickness.

Chapter Seven
Concerning the Mi'raaj of him
(Rasuluallah Sallallahu Alayhi Wassallam)

Allamah Busairi (R.A.) writes this poem in chronological sequence concerning the life and mission of Rasuluallah Sallallahu Alayhi Wassallam. After praising Rasuluallah Sallallahu Alayhi Wassallam and mentioning his birth he discusses the invitation of Rasuluallah Sallallahu Alayhi Wassallam toward Allah Ta'aala. With the first wahi the prophethood of Rasuluallah Sallallahu Alayhi Wasallam is proclaimed. In this chapter Allamah Busairi speaks of the miraculous journey (Mi'raj) of Rasuluallah Sallallahu Alayhi Wassallam to the seventh heaven. On this journey Rasuluallah Sallallahu Alayhi Wassallam passed the Sidratul-Muntahaa and was taken to such close proximity to Allah Ta'aala, where no other creation had ever gone or will ever go again. Allaman Busairi shows that Rasuluallah Sallallahu Alayhi Wassallam superseded every other creation in rank.. From this one can gauge his (Sallallahu Alayhi Wassallam's) exalted status.

1. You the best of those to whose court seekers of bounties resort.
2. Running the (mounted) on the backs of fast camels.
3. And O you is the greatest sign for he who takes a lesson.
4. And O you who is the greatest bounty for a person who avails himself of it.
5. You travelled by night from one sacred place to another.
6. As the full moon travels through intense darkness.
7. And you continued ascending until you attained a position.
8. At the distance of two cubits length, as has never been attained nor sought.
9. And you preferred due to your position by all the Ambiya.

10. And Rasuls just as a servant gives preference to his master.
11. You passed the seven heavens with them.
12. In a procession in which you were the standard bearer.
13. Until you left no gaol (for) any competitor to strive for.
14. In closeness, nor any (room for ascent for any one to advance.
15. You made inferior every position by (your) advance, when.
16. You were invited to his majestic and unique position.
17. So that you may be successful in a reaching the most concealed.
18. From all eyes, and secrets well concealed.
19. So you acquired every (status) worthy of pride unrivalled.
20. And you surpassed every position which none other passed.
21. And extremely excellent are the ranks that were granted to you.
22. And incomprehensible are those bounties which conferred upon you.
23. Glad tiding be to us o people of Islam. We have.
24. By the Grace of Allah a pillar which is indestructible.
25. When Allah called, the one who invited us (Rasuluallah Sallallahu Alayhi Wassallam) to His worship.
26. Because of the noblest of messengers , we are the noblest of ummats.

Chapter Eight

Concerning the Jihad of Rasuluallah Sallallahu Alayhi Wassallam

Up to the time of Mi'raj Rasuluallah Sallallahu Alayhi Wassallam and the Sahabah Radiyallahu Anhum were living in Makkah. In the thirteenth year of nubuwwat they were commanded by Allah T a'ala to make hijrat to Madinah. After establishing an Islamic state in Madinah Rasuluallah Sallallahu Alayhi Wassallam was given permission to make Jihad against the kuffar. By means of jihad and tabligh, Islam became the dominant religion. Allamah Busairi in this chapter discusses the jihad of Rasuluallah Sallallahu Alayhi Wassallam , as well as his unflinching faith and trust in Allah Ta'aala. He also discusses his unparalleled bravery, heroic feats and spirit of sacrifice for the Deen of Islam by both Rasuluallah Sallallahu Alayhi Wassallam as well as the Sahabah Radiyallahu Anhum.

1. The hearts of his enemies were struck with terror at the news of his advent.
2. Just as a heedless goat that has strayed the heard becomes scared to a sudden alarm.
3. He never ceased to encounter them at every battle.

4. Until, by the effects of lances they were like meat on a chopping block.
5. They loved fleeing that they would envy.
6. The corpses which were carried away by vultures and eagles.
7. Nights would pass without them knowing number.
8. As long as it was not nights of the sacred months (Ashur-e-Horum).
9. It is as though the religion of Islam was a guest that visited their house.
10. With every brave warrior, greedy for the flesh of the enemy.
11. He used to lead an ocean of an army on galloping horses.
12. They would strike (the enemy) with a massive wave of brave warriors.
13. Of every volunteer, having hope of reward from Allah.
14. Fighting to exterminate the roots of kufr and to destroy it.
15. Until the religion of Islam became of them.
16. Reunited after her estrangement, with her family.
17. Always taken care of by an affectionate father
18. And a loving husband, so she did not suffer from orphanhood nor widowhood.
19. They were mountains, so ask about them from him who fought them.
20. What was his experience with them in each contest (battle).
21. Ask (them about the condition of) Hunain, Badr, Uhud.
22. The verdict death for them was more severe than an epidemic.
23. (They made their) white (shining) swords red (with blood) after they were plunged.
24. Into every black lock of (hair) of their enemies.
25. And they write (with arrows) in calligraphic writing (on those of the bodies), which was left out.
26. By their pens (lances). Like undotted letters,
27. Completely clad with weapons they had characteristic marks to distinguish them.
28. Like arose is distinguished by (characteristic) marks from a thorn tree.
29. The winds of help (from Allah) would guide you to their fragrance.

30. So you would think every brave man to be a flower in the bud.
31. As though they were, when on horse back like the plants on hills.
32. On account of the strength and bravery, not because of the tightness of their saddles.
33. The hearts of the enemies flew into terror (due to their) prowess.
34. So they could not make distinction between a lamb and a mighty warrior.
35. And the person who has the help of Rasuluallah Sallallahu Alayhi Wassallam with him.
36. Even if a lion meets him in its den it begins to fear.
37. And you would never see a friend not assisted.
38. By him, nor would you find any enemy, but in pieces.
39. He lodged his ummat in the fort of his religion.
40. Like a lion which lodges with its cubs in a jungle.
41. How many queries did the words of Allah have with defiers.
42. Concerning him, and the clear evidence (of Allah), disputed many a plaintiff.
43. It is sufficient for you as a miracle (to have so vast) knowledge in an unlettered person.
44. In the period of ignorance, and such noble etiquettes in an orphan.

Chapter Nine

Concerning seeking forgiveness from Allah Ta'aala and Intercession by of Rasuluallah Sallallahu Alayhi Wassallam

After discussing the life of Rasuluallah Sallallahu Alayhi Wassallam, his perfection and exalted status Allamah Busairi (R.A) in this chapter seeks forgiveness from Allah Ta'aala through the intercession and Waseela (agency) of Rasuluallah Sallallahu Alayhi Wassallam. Allamah Busairi (R.A) says that his life was wasted in sin and disobedience, he regrets his misdeeds and turns towards Allah Ta'aala seeking forgiveness and repentance. He uses this poem as a Waseela (agency) through Rasuluallah Sallallahu Alayhi Wassallam to gain acceptance in the court of Allah.

1. I served him with praise, by means of which I ask to be pardoned.
2. The sins of a life passed in poetry and serving (other)
3. As these two have garlanded me with that consequences which I fear.
4. As though I am due to it (poetry and serving others) a sacrificial animal.
5. I obeyed the misleading passions of youth in both conditions and I did not

6. I achieved but sin and remorse.
7. the great regret of my soul in its transaction.
8. It did not purchase Deen with the world, nor had I negotiated for it.
9. The person who sells his future for his present.
10. His being defrauded in the sale and its negotiation.
11. If I had committed any sin my covenant is not (likely to be) violated.
12. With my Nabi Rasuluallah Sallallahu Alayhi Wassallam and nor is my rope broken.
13. For verily I have a security from him due to my name.
14. (Being) Muhammad, while he is the most faithful of mankind in fulfilling his promise.
15. If at my resurrection, he should not take me by my hand
16. Out of kindness, then say O the slipping of my foot.
17. I seek the sanctuary (in Allah) that he should deprive one who is hopeful of his graces.
18. Or that his neighbour (follower) returned from him dishonoured.
19. And since I have devoted my thoughts to his praises.
20. I have found him to be best sanctuary for my salvation.
21. His bounty will never escape from (my) hand which has been soiled.
22. For verily rain causes flowers to bloom on rocks
23. And I did seek the flowers (wealth) of the world which were plucked.
24. By the hands of Zuhair through his praises of Haram.

Chapter Ten

Concerning the seeking of salvation and the requisition of necessities

After repenting Allamah Busairi (R.A) now takes refuge in his for Rasuluallah Sallallahu Alayhi Wassallam as a means for his salvation. Due to his sins, he is deserving of Allah's punishment but wishes and hopes that through the intercession and assistance of Rasuluallah Sallallahu Alayhi Wassallam he will receive salvation. His only hope is to love Rasuluallah Sallallahu Alayhi Wassallam and gain his intercession. Allamah Busairi (R.A) ends this poem by conveying Durood and Salaams upon Rasuluallah Sallallahu Alayhi Wassallam, his family, Khualafa-e-Rashideen and his Sahabah Radiyallahu Anhum. He also concludes with a Du'ah to Allah Ta'aala to forgive him, the reciter and all the people who are a means of propagating this poem. May Allah accept this effort and include us all amongst his pious servants, Ameen.

1. Most generous of mankind, I have no one to take refuge in
2. Except you at occurrence of widespread calamity.
3. And O messenger of Allah, your exalted status will not diminish, because of me (intercession on my behalf)
4. When most Bountiful (Allah Ta'alaa) will manifest (Himself) by the name of the punisher.
5. For verily amongst your bounties is this world, and the hereafter.
6. And part of your knowledge is knowledge of the Preserved Tablet (Lowh), and the Pen.
7. my soul do not become despondent due to your grievous sins.
8. Verily major sins when pardoned are minor.
9. Perhaps the mercy of my Lord when distributed.,
10. Would be distributed in proportion to the sins.
11. my Lord (Sustainer)! Make my hopes, not unfulfilled.
12. By you, and make my reckoning (of deeds) not destructive.
13. Be kind to Your Servant in both the worlds, for verily his
14. Patience, when called upon by hardships (calamities), runs away.
15. So order clouds of blessings (salutations) from you perpetually.
16. Upon Nabi Sallallahu Alayhi Wasallam abundantly and gently
17. And upon his family his Sahabah, then upon those who follow them.
18. The people of piety, knowledge, clemency and generosity.
19. (Then) be pleased with Abu-bakr and Omar (Radiyallahu Anhuma).
20. And Ali and Uthman (Radiyallahu Anhuma), the people of nobility.
21. As long as the easterly breeze makes the branches of cypress rustle.
22. And (as long as) the camel riders make their camels march with the enchanting songs.
23. Forgive its writer and its reader
24. I ask of you all goodness O You the Most Generous and Most Munificent.